

THE LIFE DIVINE

must be a double status of Brahman-Consciousness, one conscious of the sole Reality, the other conscious of the unrealities to which by its creative perception of them it gives some kind of apparent existence. These unrealities cannot be made of the substance of the Reality, for then they also must be real. In this view one cannot accept the assertion of the Upanishads that the world is made out of the supreme Existence, is a becoming, an outcome or product of the eternal Being. Brahman is not the material cause of the universe: our nature—as opposed to our self—is not made of its spiritual substance; it is constructed out of the unreal reality of Maya. But, on the contrary, our spiritual being is of that substance, is indeed the Brahman; Brahman is above Maya, but he is also the percipient of his creations both from above and -from within Maya. This dual consciousness offers itself as the sole plausible explanation of the riddle of a real eternal Percipient, an unreal Percept, and a Perception that is a half-real creator of unreal percepts.

If there is not this dual consciousness, if Maya is the sole conscious power of Brahman, then one of two things must be true: either the

reality of Maya
•as a power is that it is a subjective
action of
Brahman-consciousness emerging out of
its silence
and **superconscious** immobility and
passing through
experiences that are real because they
are part of
the consciousness of Brahman but unreal
because
they are not part of Its being, or else
Maya is

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